

## LAWS

[The entire section will be under the direction of Patrick Wormald.]

## Lex Salica [ANON.Lex.Salic.].

MSS—A-S Vers none.

Quots/Cits LawAf 1 (B14.4.4) section 9.2: see below.

Refs none.

The Frankish law code *Lex Salica* is a collection of folk and personal laws in Latin, surviving in six major recensions dating from the reign of Clovis. Frankish kings, ending with Charlemagne, added their own provisions (McKitterick 1980 pp 23–24). Although no known MSS of English origin or provenance survive, circumstantial evidence indicates that the earliest English royal codes, beginning with Æthelberht I of Kent, are indebted to this code, the most authoritative of the Germanic barbaric codes in the sense that at least three recensions emanated from the royal chancery (Wormald 1977 p 108; and McKitterick 1983 p 99).

The evidence is of several types. In the *HISTORIA ECCLESIASTICA* II.V, BEDE tells us that Æthelberht issued legislation *iuxta exempla Romanorum*, a phrase implying written law codes in Latin as the model. Since there is no trace of Roman law in Æthelberht's legislation, Bede probably had Germanic materials in mind, although these certainly had been developed under Roman influence (Wallace-Hadrill 1962 pp 3–10; and Wallace-Hadrill 1971 pp 32–37). Of Æthelberht's ninety chapters, as many as nineteen are parallel to statements in the *Lex Salica* (Wallace-Hadrill 1971 p 38). Moreover, at least one specialized term surviving in the so-called Malberg (Frankish) glosses to the *Lex Salica*—*leudes*, which yields the Kentish *leode*—seems to have been borrowed into Æthelberht's code (*LawAbt*, B14.1; section 64), and into Wihtræd's code (*LawWi*, B14.3.2; section 25); on this borrowing see Wallace-Hadrill (1971 p 38), and for information on *leudes* and its Frankish variants, see Rivers (1986 p 226).

Alfred's laws, too, seem to have been influenced by the *Lex Salica*. The list of compensations for injuries in *LawAfl* sections 44–77 bears close resemblance to similar lists contained within the *Lex Salica* (sections 22–23, and 47) and *LawAbt* sections 33–72. More importantly, *LawAf* 1 section 9.2 refers to exceptionally large fines for particular offenses, including horse theft and bee theft, which now are to be made equal to fines for all types of theft except kidnapping. These offenses carry the highest fines in the *Lex Salica* (sections 9 and 62) but are not mentioned in any of the surviving Old English laws prior to Alfred's code. Recent studies of Alfred's Continental connections demonstrate the context within which he and his advisers may

have been influenced by the *Lex Salica*; see Wallace-Hadrill (1975 pp 212–13), Wormald (1977 pp 132–34), and Nelson (1986).

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## LITURGY

[The entire section will be under the direction of Richard Pfaff, and based on Helmut Gneuss' "Liturgical Books in Anglo-Saxon England and their Old English Terminology" in Lapidge and Gneuss (1985) 91–141.]

**W. Prayers:** CPL 2015–27; see also AUGUSTINE, BEDE, COLUMBA, EPHRAEM LATINUS, EUGENIUS OF TOLEDO, HILARY OF POITIERS, ISIDORE OF SEVILLE, AURELIUS PRUDENTIUS, RATPERT OF ST GALL, and CAELIUS SEDULIUS.

Latin prayers for private devotion, as opposed to liturgical use, were common in both early and late Anglo-Saxon England. Following this introduction to the evidence for private prayers in general are separate entries for the four early collections, which are most likely to have influenced later Anglo-Saxon literary culture. Not included in this *Trial Version* are entries on certain individual prayers.

In early Anglo-Saxon England, prayers are found in four English anthologies dating from about 750–825: the ROYAL LIBRARY PRAYER BOOK, the BOOK OF NUNNAMINSTER, the HARLEY PRAYER BOOK, and the BOOK OF CERNE. These anthologies, which do not appear to rest on Continental models, might include litanies, hymns, psalms, and extracts from the Gospels on the Passion. The prayers themselves come from a variety of sources, including the liturgy and hagiography. The prayers are sometimes attributed to authors (most frequently to such fathers as AUGUSTINE, JEROME, and GREGORY), but usually they are anonymous. They are addressed to the Trinity, Christ, and God the Father, and less frequently to the Virgin, angels, and saints. In general, the early prayer books reveal Irish or Celtic influence as well as being indebted to the Latin ecclesiastical culture of the continent; see the BCLL 1286–99, W. Meyer (1917), and K. Hughes (1970).

There is one devotional miscellany from late Anglo-Saxon England, London, BL Cotton Galba A.xiv (edited by Muir 1988), but most prayers or collections of prayers from this period are found in psalter MSS. The later collections (almost all dating from the eleventh century) borrow prayers